

SUPPLEMENT TO THE NÚRAFSHÁN

Vol. VI.

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No. 1.

Editorial Notes.

The New Year has come in, while the old one has gone out. Looking out upon the future there is much in the prospect to quicken our hope and inspire our zeal. The promises of God are sure and the fields seem to be whitening unto the harvest. All along the line we see signs of progress, material, intellectual and spiritual. Never has the cause of Missions received a stronger vindication than during the year just gone. In all parts of the country the advance of the Church of Christ in India has been steady and persistent.

The student of history cannot fail to see in the very intensity of the antagonism of world powers the earnest of speedy triumph. The fierceness of the enemy proves the effectiveness of the Christian assault.

The marked and rapid spread of the plague throughout the country points to possible conditions, which may arise in the near future, requiring all the courage which a Christian faith can sustain to aid the sick and the dying victims of this terrible scourge. The efforts of Government to stay the course of the plague have proved unavailing, owing to the insane opposition of the ignorant masses. It seems therefore certain that with the withdrawal of the Government policy of quarantine, the disease will speedily spread into every part

and corner of the land. Should this forecast prove true, the Christian community will have much to do in exemplifying the love of Him "who went about doing good, healing the sick."

Our Arya Contemporary, the *Arya Patrika*, enters the new Century with all the bold confidence of a Boer commando, who imagines himself a victor because he can carry on a guerilla war. In his number for Dec. 21, he says:—

"We are now no longer called upon to confront Hinduism, Muhammadanism or Christianity. These religions have been totally vanquished by the Arya Samaj, and none dare rise and think of another contest. The blows of the Arya Samaj have been simply heavy and crushing."

This news will no doubt be surprising to our Christian friends. Few of any of them had ever felt any of these "crushing blows." We had a friend, who, once upon a time, was surprised to read in his morning paper an account of his death and burial, accompanied by appropriate obituary notes as to his life and work. He laid down the paper and wrote to the editor to intimate that he was alive and doing business as usual at the old stand. We are glad to intimate to the editor of the *Arya Patrika* that the Christian Church is still alive and busy as usual with the work of evangelizing the world.

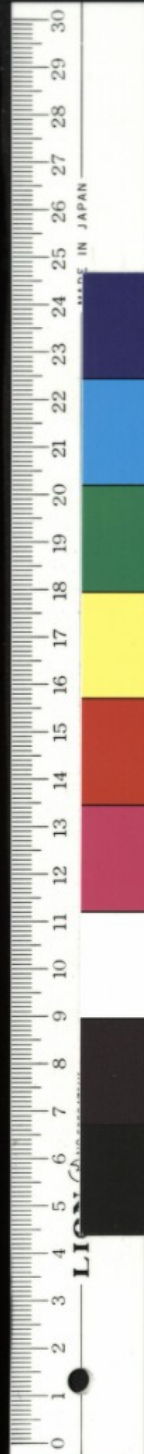
The following from *The Harvest Field* is the opinion of an intelligent Hindu gentleman on social reform in India:—

"I have given the subject of social reform my best thought and attention these twelve years. My conviction is that the liberal education of women and the consequent happiness of the home is possible only in the Christian community. It is Christianity that permits the postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that gives fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows foreign travel. It is Christianity that teaches the dignity of labor. It is Christianity that allows all facilities for being rich, wise and philanthropic. It is Christianity that gives free scope for women to receive complete education. It is Christianity that gives salvation without the laborious and multifarious ceremonies."

If ever the Hindus are to rise in the scale of nations; it must be by Christianity and Christianity only. Some of my Hindu brothers may say that agnosticism or atheism may produce these results: but I do not believe in that. Man can not do without religion."

Widow re-marriage ought to bring joy to many women in India who are the slaves of one of the cruellest of Hindu customs. It is possible, however, to make the reform movement an open door to what is worse than even child widowhood. We clip the following from the *Vanguard*:—

"Ramabai recently requested me to witness to the testimony of one



her most interesting and promising girls, who sat crouching in fear and sadness at her feet. Ramabai had just received a threatening message from some officer or other regarding this noble-looking girl, whose written testimony in the case I was requested to attest and to sign. This girl deposed and said that she had first been a child-widow and endured all the oppressions that pertain to that condition. Then she was remarried and forthwith became a deserted wife with all that the position involves of exposure to temptation and to sin. She was at this time induced by the aforesaid official to become his paramour, and by him was led away into a licentious life too revolting to endure, and from which, after some months she made her escape. This man had sent the aforesaid message, demanding that Ramabai should immediately surrender this girl to the station agent or he would begin legal prosecution and compel her to return to him.

Current Thought & Incident.

Bishop Weldon's reply to Mr. Mozoomdar's open letter.

My dear Mr. Mozoomdar,

I have received from my Secretary a copy of the open letter which you have kindly addressed to me. You will allow me to offer my thanks for it. Ever since I went to India I have valued your friendship, and I hope I may claim it to the end.

I do not resent, on the contrary I welcome, candid criticism of all that I may say or do. The one request that I would make of educated Indian gentlemen is that they will judge me by my own words and not by abbreviated or distorted reports of them. There are sources of information available to any one who wishes to know what I think or have said, upon the religious future of India. There is the letter addressed by the Bishops assembled in Synod to the people of India; there is my own charge delivered to my Diocesan Conference; there are the sermons which I have preached in the Cathedral or elsewhere, and have printed in the *Englishman* or some other newspaper; since I came to England my sermon at the opening of the Church Congress and my address at the Congress upon Christianity in India represent my views; I have also written

articles from time to time in the magazines, and they are signed with my name; but while I accept the full responsibility for my own words, it is ridiculous to suppose that when I make a speech of three-quarters of an hour, in length, and it is reported in some 20 or 30 lines of a news-paper, such a report can be any adequate or accurate representation of my mind.

You will understand that I never speak upon morals in the name of the Government: I speak in the name of Christ. I try to say what his religion suggests as being salutary to the Indian people. Whether it is right or wrong you and others can judge; but it is in my eyes no more than an honest contribution to the study of questions which you would be the first to recognise as intimately bearing upon the welfare of India.

That India is undergoing a rapid intellectual change is a truth which will, I think, be admitted by every body who has spent even six months in India. The existence of your own enlightened Society is a witness to the capacity of cultivated Indian gentlemen for entertaining large and liberal ideas. While I do not agree with the doctrines of the Brahmo Samaj I have frankly acknowledged its wonderful emancipation from the ancient traditions and prejudices of India. It is to me a strong conviction that India is called by God to a higher destiny than has been hers in past ages: I look forward to a time when she will take her stand intellectually and spiritually among the leading nations of the world. It is difficult to overestimate the value of such services as Indian thought may render to Theology when once it has broken through the bonds which have for so long a time cramped its energy. No doubt I believe that India will never take her true place in the world's economy, until she has assimilated the doctrines and practices of Christianity. It is a favourite thought of mine that if the Brahmo Samaj had become a distinctively Christian Society it would have been the centre of such a Hinduized Christendom as you contemplate in India.

In your letter there is much which commands my cordial sympathy; your words upon the nature and function of the Holy Spirit are in full accord with the Christian faith in His indwelling presence. Nor do I expect that the Christianity of India will be a mere repetition or re-application of Western Christianity. My hope is that India will develop a native Christian Church, based, as it must be, upon eternal and immutable Christian Truth, but characterized by the tone and method of Oriental life. There need be no wholesale acceptance of "medi-

eval theology" nor any "identification with ecclesiastical government," but there will be and there must be, the faith of Christ's Divine Personality, in His Incarnation, in His Resurrection, in Atoning and Redeeming Love.

The one question which I should ask upon your letter is whether you mean by Christianity what the Church of Christ has always meant and means to day. I cannot ignore the danger that persons like yourself may use the language of Christianity without accepting its significance. For although I do not understand by the Christianization of India any special system of ecclesiastical government, or any such system as "Popular Christianity," I do mean, that India should accept the cardinal truths which differentiate the religion of Jesus Christ from all other religions in the world.

Finally let me assure you how entirely I sympathize with your letter when it expresses the wish that Christians in India and elsewhere should more truly reflect the spirit of their Divine Master. But for a comparison of religion, it is necessary, I think, to compare not individuals so much as societies. I know Christians may and do fall far below the standard of Christ. Bad Christians may be, and are morally inferior to many Hindus; but no one I think can doubt that a Christian Society possesses and a Hindu Society does not possess in itself certain distinctive elements of truth, liberty, progress and spirituality. With you and with all Indian reformers I wish to co-operate in all such efforts as are made for the elevation of Indian Society; but it is my earnest prayer that these efforts may themselves prove the means of drawing the minds of the Indian people to the Cross of Jesus Christ; for it is only there, as I believe, that they can even find the realization of their destiny and the satisfaction of their highest and holiest aspiration.

Believe me,

My dear Mr. Mozoomdar,

With much respect,

Most faithfully yours, J. E. C.

Selfishness.

There are few things more universally reprobated than selfishness, and yet it is safe to say that the reasons advanced for this condemnation are for the most part unsatisfactory because they fail of being radical. Many who entirely reject the Gospel think to settle all questions by denouncing selfishness as the great sin and, lauding of the contrary of selfishness as the great virtue. It is quite true that selfishness is a great sin, but to comprehend this truth fully, two things must be grasped. First, what

is selfishness? and then, why is it a great sin? Many who pride themselves that they are unselfish are really consumed with this vice. Meanness (which is usually intended by selfishness) is only one form of this radical sin, and it is quite possible for a person to be generous, in the ordinary acceptation of the word, and yet to be entirely selfish. For selfishness is the sin of making oneself the centre of life. It is the pleasing of oneself, the serving of oneself, contentment with oneself as a simple individual. The forms which this spirit assumes is not the main question.

What makes selfishness the great sin of all—the mother sin—is, that it is a practical ignoring of God as the centre of all life. He is the only One whose blessed self is his own rule, and the rule for all his creatures. In the nature of things this must be so. Selfishness is life and action apart from the true centre, and whether its form is polite or vulgar, mean or generous, internal or external, the sin is the same in every case. It is this, the only true notion of selfishness, that is carefully suppressed amongst moralists who reject the Saviour. It has not received, even at the hands of many Christian teachers, the prominence which it ought to have. Formerly, the Puritans emphasized it to the exclusion of other necessary views of selfishness; now men have swung round to the other extreme. It would be well if all who teach others dwelt much more upon this exposition of selfishness; in doing so, we go straight to the centre of all the world's mischief. *The Christian.*

A Chinese Martyr.

The new report of the British and Foreign Bible Society, whose native colporteurs and auxiliaries suffered very greatly during last year's social eruption in the Far East, gives some painfully interesting details of the sufferings of native converts. The following is but one example of many:—

"In the Yen-shan district there lived Han Yih-shan, one of our old colporteurs. He had retired from active service for several years, and his son had taken his place, but even in his retirement he could not keep quiet. For several weeks at a time he would leave his home and preach the Gospel in all the villages round, and thus he was well known everywhere. The Boxers captured him. At first he was nervous, but when he was taken into the city of Yen-shan, and saw what was awaiting him, he was given grace, and became very bold, preaching the Gospel even to the Boxers. Would they like to hear him sing? So he sang them a Gospel hymn, and then

told them that if they thought they were going to exterminate the Christians when they burnt the churches they were greatly mistaken; in three years there would be three times as many Christians and chapels in the city. Then they cut him to pieces.

The horrible torture meted out to poor old Han Yih-shan was apparently that known as "the death by a thousand slices," in which the flesh of the victim is little by little snipped off his still living and tormented frame. Equally faithful and courageous was a native Christian in "a distant outpost" of Manchuria. He was ordered to repent. "Repent," said he; "I have repented long ago, and believe in Jesus." His persecutors pressed him to renounce Christ and worship Buddha. "That I cannot do," he replied, and began to pray. While he thus prayed his head was struck off.

The New Year.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. It answered soft and low,
"God's will to know."
"Will knowledge then suffice, New Year?" I cried;
But e'er the question into silence died.
The answer came: "Nay, this remember, too—God's will to do."
Once more I asked: "Is there still more to tell?"
And once again the answer softly fell:
"Yea, this one thing, all things above—God's will to love."

In making the transit from one year to another, we see much sin in the retrospect; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride and anger and unbelief; we see a long track of inconsistency. There is nothing for us but the great atonement. With that atonement, let us, like believing Israel, end and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the fountain be the last act of the closing year; and let a new year still find us there.

What new things shall we look for in the new year? Harder things to do for Christ, greater truths to learn, richer experiences to enjoy, nearer to get to Christ, nearer to get to men.

Selected.

Science and Industry.

According to the director of the Geological Survey of Canada, at least one third of the area of Canada remains to be explored. Nothing whatever is known of one large area—the interior of the peninsula of Labrador, which comprises at least 290,000 square miles. It is thought that the Dominion has dense forests of hardwood and mineral deposits of great value, all awaiting exploration and development.

—The London Zoological Society has the photograph of a pair of elephant

tasks that break the record. They belonged to an African elephant and measure, along the outer curve, ten feet and four inches. Though they measure the same they differ ten pounds in weight, one weighing 225 pounds and the other 235. This elephant had more than his share to carry about—460 pounds of ivory, in addition to his trunk.

—An English naturalist, traveling in the Malay Peninsula, has made two queer discoveries. One is a kind of bamboo, in which are stored, between the joints that connect the stems, large quantities of naturally filtered water. Emergencies might arise in which a knowledge of this might prove of great importance. The other discovery is two species of ferns, growing on trees, the thick stems of which are filled with galleries tunneled by ants; the ferns thus forming living nests for the ants.

If I Were You.

If I were you, my boy, says the Sunday-School Evangelist:

I would learn to be polite to everybody.

I wouldn't let any other boy get ahead of me in my studies.

I would never make fun of children who are not well dressed.

I wouldn't go in the company of bad boys who use bad language.

I wouldn't get sulky and pout whenever I couldn't have my own way.

I would see if I couldn't get people to like me by being civil to everybody.

I would keep my hands and face clean and hair brushed, without being told to do so.

Has It?

Has the liquor traffic ever built a church, asylum, or endowed a college?

Has it ever set a standard of business character which is recognized in banks and counting-rooms?

Has it ever given society a single great-brained and great-hearted man?

Has it ever made a wife happier than she would be with a sober husband?

Has it ever led a youth up into noble manhood?

Has it ever paid its own way as a revenue retainer?

Has it ever lessened crime and criminals?

No no! Then has it not been weighed and found wanting, and been condemned as a malefactor?

Dare you sustain such an agency and claim to be a good citizen?

The Issue.

He who walks a crooked path helps entangle the footsteps of a coming man.

Love's Greatest Gift.

That was a touching story of sick-room ministrations which Mr. Gladstone gave Parliament, when announcing the death of the Princess Alice. Her little boy was ill with diphtheria and the mother had been cautioned not to inhale the poisoned breath. The child was tossing in the delirium of fever. The princess stood beside him and laid her hand on his brow to caress him. The touch cooled the fevered brain and brought back the wandering soul from its wild delirium. He nestled a moment in his mother's lap; then, throwing his arms around her neck, he whispered: "Mamma, kiss me." The instinct of mother-love was stronger than all the injunctions of physicians and she pressed her lips to the child's. The result was death.

You say she was foolish. Yet where is the mother who would not have done the same? There may be peril in the sick room for those who minister there for Christ; but love stops at no peril, no sacrifice. There was peril in Christ's own mission to this world. In His marvelous love for us He put His lips to the poison of our sin—and died.—J. R. Muller.

Telegrams.

London, Dec. 27.

A despatch from Lord Kitchener from Johannesburg says that General Randle reports that on the 14th instant Colonel Firman's camp at Tweefontein was successfully rushed by a considerable force of Boers, under De Wet. The column consisted of four companies of Yeomanry and two guns guarding the head of the Blockhouse line from Harrismith to Bethlehem.

The first and 2nd Imperial Light Horse have gone in pursuit of the Boers.

Lord Kitchener's despatch adds that it is feared our casualties at Tweefontein were heavy.

London, Dec. 27.

Some of the St. Petersburg newspapers urge that the present is a favourable moment for raising the whole question relative to the Persian Gulf, but these do not express the views in authoritative quarters.

London, Dec. 27.

A large force of Bolomen attacked an American Infantry detachment at Samar, when 14 Americans were killed and wounded. The Filipinos were finally repulsed with heavy loss.

London, Dec. 27.

Signor Marconi has arrived at Halifax with a view to erecting a trans-Atlantic wireless telegraph station at Cape Breton.

Madras, Dec. 27.

Nawab Mohsin-ul-Mulk and party arrived on the 25th, and were accorded an impressive reception.

Lord Amthill will be present at the sitting to-morrow to hear Professor Morison, Principal of the Aligarh College, move a resolution on the subject of a Muhammadan University for India.

London, Dec. 28.

The losses in General Spens' column in the fighting at Beginderlyne wired on the 23rd instant, were 10 killed and 15 wounded.

Kitchener's Constabulary captured 36 prisoners and 25 waggons near Bothaville.

Our loss in the Boer attack on Colonel Firman's camp at Tweefontein were six officers killed (including Major Williams of the South Stafford, temporarily commanding) and eight wounded, and 52 men killed. The list of men wounded is not received.

Besides this, half the column were made prisoners.

The Boers climbed the precipitous back of the kopje on which the camp was pitched and overwhelmed the outposts holding the edge, and rushed the camp, shooting men down as they emerged from the tents.

There was no panic and all did their best, but the Boers were too strong.

The 15-pounder got jammed, but the detachment stood by and were shot round it.

London, Dec. 29.

Combined commandoes in the western part of Cape Colony, totalling 700, attacked, on the 22nd and 23rd instant, a convoy proceeding to Calvin, which was traversing a long defile, and were repulsed. Five Boers, it is ascertained, were killed and a score wounded.

The Boers attacking Tweefontein numbered 1,200.

Lord Kitchener wires that the prisoners taken at Tweefontein have been released, and have arrived at Bethlehem.

Calcutta, Dec. 30.

An Indian Daily News special telegram says:—

Later advices from South Africa show that the surprise of Colonel Firman's camp at Tweefontein was most carefully planned, and carried out with DeWet's usual dash and brilliancy. The British force was wholly unprepared for the attack, which took place at 2 o'clock in the morning. The surprise was so complete that something of a panic took place, and Major Williams and other officers killed were shot in trying to collect our bewildered men and stem the tide of disaster. Lieutenant Hardwick himself opened fire on the enemy with the pom-pom, and was killed while firing. The gun then jammed, but the gunners stood by unflinchingly and were shot all round it.

The Boers behaved well to the wounded.

London, Dec. 30.

Lord Kitchener has allowed the issue of 1,600 permits to return to the Transvaal between the 15th instant and 15th January.

London, Dec. 20.

Two thousand Chinese troops have re-entered Pekin.

All the Legations' guards are now furnished with artillery, except the American.

A Times telegram from Tokio says that a meeting of the National Unionists adopted a manifesto declaring that the Russian occupation of Manchuria is incompatible with the re-establishment of tranquility in the Far East, and that the time is now ripe for insisting on complete evacuation.

London, Dec. 30.

There will be no New Year honours, apparently owing to the proximity of the King's Birthday and New Year.

London, Dec. 30.

A column of the Aros expedition occupied Arochuka on the 24th instant, but continuous fighting is going on around since that date, and frequent night rushes are made.

The Aros' losses are severe and the British ones slight.

Six important Chiefs have surrendered.

Allahabad, Dec. 31.

Rumours are current in Peshawar that the Amir of Bokhara is contemplating sending a mission to Kabul to congratulate Amir Habibullah on his accession.

London, Dec. 31.

Her Majesty the Queen has recovered and has gone to Sandringham with the King.

London, Dec. 31.

The prisoners captured at Tweefontein by the Boers numbered 246.

General Spens chased Commandant Britz fifty miles in the Transvaal, capturing 25 fully armed Boers and 600 cattle.

A despatch from Lord Kitchener says that 35 Boers were killed during the week and five wounded, 237 made prisoners and 212 rifles captured.

Exclusive of De Wet's losses in attacking General Dartnell and Colonel Firman, it is reliably estimated that 30 were killed and 50 wounded.

London, Dec. 31.

It is announced at Washington that Great Britain and America will shortly negotiate for the settlement of various questions at issue, including the Canadian border, the Atlantic fisheries, and the Alaskan frontier.

London, Dec. 31.

M. Lessar has notified to Prince Ching at Wang-wen-hao that Russia refuses to amend the Manchuria treaty.

London, Dec. 31.

The King has deputed the Prince of Wales to attend the celebration of the Emperor's birthday at Berlin.

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